

Bislama Grammar Guide

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Senior Missionary Language Training

Instructions to Language Tutors and Missionaries

The objective of the language tutoring program for senior missionaries is to enable them, and others, to begin communicating meaningfully as early as possible in their mission language. In order to help accomplish this objective, this grammar guide provides a focus on only the most basic grammatical structures of the language for those who are studying the language for the first time. By limiting the focus of the missionaries to the basic concepts outlined in this guide, seniors will be able to concentrate their energy and attention on doing a few things very well, rather than trying to cover everything. The content of this guide has been prepared to enable seniors to communicate the following in their mission language:

- Asking about and Expressing a State of Being
- Asking about and Expressing Possession
- Asking about and Describing Objects and People
- Asking about and Expressing Desire, Need, Preference, Ability, and Intention
- Asking about and Describing Simple Actions and Events
- Asking and Answering Questions of Time, Place and Purpose
- Narrating Simple Experiences and Stories

The lessons are designed to insure that the missionaries can communicate each of the above concepts under the following three conditions:

- 1) using both questions and answers
- 2) in the simplest forms of the present, past, and future
- 3) in both the affirmative and the negative

Lesson sequence to be followed: It is recommended that the grammar lessons be studied in the sequence that they appear in this guide. Missionaries may refer to the designated language text for further explanations on any of the points of grammar as they move through this guide.

Teach and practice from the visual displays: Use the visual displays in this document for practice during tutoring sessions. They are designed to provide a “visual connection” between tutor and learner, especially when on the telephone. The visual nature of the displays is intended to eliminate much of the need for grammar rules, by “showing” rather than “explaining”.

Refer when necessary to the language text: For each lesson in this document, missionaries and tutors may refer to the designated language text whenever necessary to answer questions they may have regarding the grammar, and should continue to refer to it once they are in the field.

Pace for moving through this grammar guide: There is no need to move too quickly through the lessons. Time should be spent on building confidence in using the structures in each lesson before moving on. Spend the necessary time increasing vocabulary and reviewing previous lessons before moving too quickly ahead. The lessons will build on each other as you move through the sequence.

Use a variety of activities: It is not necessary to cover a “new lesson” in each tutoring session. Missionaries will gain more confidence when they are given the opportunity to participate in a variety of activities on the same principle. This will more likely insure that they are not only mastering concepts and structures as they go, but that they have ample opportunity to review and maintain their confidence in all past lesson material. Tutors should plan and conduct many “communicative” language-type activities as part of their tutoring, including the performance of “tasks”, which are studied separately.

Speak the language: Speak the language at every opportunity. An explanation here and there may be necessary in English, but missionaries need ample opportunity to “see themselves communicating in the language”. This will build their confidence more than anything else. Tutors should limit their own use of the language to the structures and vocabulary that the missionaries have learned up to that point, so as to increase the likelihood of their success in listening and responding in the language during tutoring sessions.

Organize note-taking: When missionaries have questions on particular grammatical structures, they should write any notes in the margins of the text or on the visual display sheets of this document where that particular principle is located. By doing so, their notes will be automatically organized for future reference, because they will be written on the pages which deal with that principle.

Use a pocket notebook for vocabulary: Vocabulary items should be written in an organized way in a small, pocket-sized notebook, which can be carried with them for easy reference while speaking the language. Keep two separate lists for easy access; one of verbs, and the other for general vocabulary items. For example, keep a list of verbs in the front of the notebook, and a list of all other vocabulary items in the back. Write in the language on the left side of the page, with the English equivalent on the right side. This makes for easy review by covering either one or the other side of the list.

Use vocabulary notebook for review: Not having easy access to one’s notes is one of the most frustrating hindrances of note taking, and thus of systematic review. By using the vocabulary notebooks, missionaries can be much more successful in their review because they can always be working from a current, up-to-date list. Be selective at first. Don’t try to remember or write everything down. Select those vocabulary items / verbs that you will use most frequently and build from there.

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1. Overview of The Language

The Language and People:

Bislama is the common language of Vanuatu. It is a Pidgin English that is used by the Ni-Vanuatu to communicate. This common language developed as it became important for the Ni-Vanuatu to communicate to their employers. During the first part of the nineteenth century, the whaleing business increased in the areas of Vanuatu. Many Ni-Vanuatu went aboard the ships to work with the whalers and were forced to learn some way to communicate with those around them. Bislama was formed and has continued to be useful to the Ni-Vanuatu. Different dialects of Pidgin English are used in the Pacific. P.N.G. and the Solomon Islands each have their own dialect. Bislama, however, is unique to Vanuatu although the other forms of Pidgin can be understood by all. There are over one hundred distinct languages in Vanuatu which makes it even more important for the Ni-Vanuatu to have a common language so they can communicate with those from other islands in their own country. As we will learn, Bislama is easy to learn because of the simplicity of the language. It has developed over the years and become the language of Vanuatu.

- Parts of Speech:

Before we begin learning Bislama it may be helpful to review some of the basic parts of English, called the parts of speech. You may or may not remember all these terms from school, but let's take some time to review them now.

Noun: Nouns are usually one of the following: person, place or thing. In English nouns are marked with **articles** 'a' or 'the' (Ex. *the* gospel or *a* book). Nouns can also be made **plural** by adding '-s' or '-es' to the word (ex. book; books, box; boxes). In Bislama there are two types of nouns:

Common Nouns

the scriptures
a box
the book

Proper Names

Joseph Smith
Elder Johnson
Jim

To make a noun plural in Bislama you can not place an 's' or 'es' at the end of the word. You must put 'ol' or 'olgeta' (all) before the word to make it plural.

Pronoun: Pronouns take the place on nouns. There are also two types of Pronouns:

Demonstrative Pronouns take the place of Common Nouns and Personal Pronouns take the place of Personal Proper Names. (Ex. Jim bought *the book*. → He bought *it*.)

Demonstrative Pronouns

This
These, Those

Personal Pronouns

I, Me, We, Us
You, You (plural) He, She, It They

Adjective: Adjectives make communication fun and expressive. Adjectives modify or clarify nouns. (Ex. smart, funny, red, green, big, small, etc...) They usually occur between articles and nouns. Ex: 'the truck', 'the big blue truck' [article][noun] [article][adjective][adjective][noun]

Preposition: Prepositions are sometimes called ‘place words’ because they tell us where something is happening. (Ex: at, above, below, among, to, around, between, etc...) In most languages prepositions are used to add extra information about the sentence. Prepositions can be used to make sentences very detailed. (Ex: John kicked the ball to the boys by the tree on the hill under the bright blue sky.) In Bislama, most prepositions are contained in a single word, “long,” although Bislama does have some other prepositions as well.

Verb: Verbs are sometimes called “action words” because they usually make you think of an action. (Ex. jump, run, kick, etc...) Verbs can also change **tense** by adding ‘-ed,’ ‘-ing,’ or an auxiliary verb like ‘will.’ **Tense** tells you when the action happens. We sometimes think of tense as past, present, future, or imperative (command) tense.

Past tense John kicked the ball.

Present tense John kicks the ball.

Future tense John will kick the ball.

Imperative tense Kick the ball!

Semantic Roles: Verbs bring us to the next important concept to know when learning Bislama. This concept is related to verbs because for any action that happens in a sentence you can ask at least one of the following questions: Who is doing the action? What is the action acting upon? Where is the action going? We call the answers to these questions semantic roles. The roles that we will use in Bislama are: **Actor**, **Object**, and **Location**. Understanding semantic roles will be helpful in learning how to form Bislama sentences.

Actor- The actor is the noun “doing” the verb or the **who** of the sentence. It is also referred to as the subject or agent of the sentence. To find the actor in a sentence ask the question “who is verb-ing?”

Object- The object is the noun that is being acted upon or the **what** of the sentence. To find the object in a sentence ask the question “what is being verb-ed?” The object fulfills the action of the verb.

Location- The location is the noun that is receiving the action from the verb or the **where** of the sentence. It is also referred to as the patient of the sentence. To find the location in a sentence, ask the question, “to where is the verb acting?”

Ex. <u>Bill</u> taught <u>a lesson</u> to <u>the child</u> .	<u>Bill</u> taught <u>the child</u> <u>a lesson</u> .
[Actor] [Object] [Location]	[Actor] [Location] [Object]

Verb Types: As discussed above the verb you choose to use when you speak determines the semantic roles that are involved. In Bislama some verbs only have an actor, other verbs have both an actor and an object, and still others can have all three semantic roles. It will be helpful to separate the types of verbs into categories. We will use three different categories: Intransitive Verbs, Transitive Verbs and Ditransitive Verbs.

Intransitive verbs only have an actor, for example, the verb ‘to sleep’ only needs an actor or **who** is sleeping. We cannot say: “*John sleeps a book.” or “*John sleeps to them.” Other intransitive verbs include: sit, stand, rest, run, walk, etc.

Intransitive = Actor + Verb.

Ex: “John sleeps.”

[Actor]

Transitive verbs are the most common type of verb, they have an *actor* and either an *object* or a *location*. Some transitive verbs include: eat, buy, wash, sell, open, follow, call, etc...

Transitive = Actor + Verb + (Object or Location)

Ex: “John cooked a fish.” or “Bill helped Mary.”

[Actor]

[Object]

[Actor]

[Location]

Ditransitive verbs have all three semantic roles. They have an *actor*, *object*, and *location*. The most common ditransitive verb is ‘to give.’ Other ditransitive verbs include: teach, share, preach, show, send, etc.

Ditransitive = Actor + (Verb) + Object + Location

Ex: “John gave a book to Mary.” or “John gave Mary a book.”

[Actor]

[Object]

[Location]

[Actor]

[Location] [Object]

- There is no equivalent for verb “to be” in Bislama, nor is there a verb “to have”. The Ni-Vanuatu do express the idea of “to be” and “to have”, but without the verbs. The Ni-Vanuatu use a predicate marker “i” in between each subject and verb.
- Another important difference between Bislama and English is the number of pronouns. In English we have the singular and the plural. In Bislama, there is the singular, the plural, the dual (two only), and the trial (three only).
- The Ni-Vanuatu express actions and state of being as it relates in time. It is important to use the tense words in Bislama when describing action.
- The word “blong” can take on the form of the action word “to”. “Blong” is a possessive word and also an action word.

2. Alphabet and Basic Pronunciation

- Learn the basic elements of the Bislama alphabet and the pronunciation so that you can begin to read.
- Establish and maintain regular daily reading exercises from Olgeta Gospel Prinsipol Manual, Ol Stori blong Buk blong Mormon, Tabu Tempol, Ol lessen blong Ol Misinari, and ol singsing Tabu mo singsing blong ol Pikinini, for pronunciation and comprehension purposes.
- Make sure reading activities are put on the calendar for each day.

- Bislama uses letters from the English alphabet but leaves many out. It is a phonetic language which allows Bislama to have all of the sounds of the English language without all of the letters in the English alphabet.

- Sounds in Bislama range throughout the country. The same word may be pronounced several different ways depending on where you are in the country. There is no standard pronunciation to most words in Bislama. There are, however, pronunciations that are more commonly used among the people. The key in speaking Bislama is to say it in a way that can be understood by the people that you are with.

- Bislama is written using a limited amount of the same letters as the English language. Words are spelled as they sound using the sounds that are listed below. It is important to remember to trill the “r” in each word when reading Bislama.

Bislama sounds for written letters:

p = p, b, mb - **pig, big, mbig** (*pig*)

f = f, v, p - **yufala, yuvala, yupala** (*you - plural*)

m = m (nasal) - **pem** (*to buy, to pay*)

w = w (soft) - **wetem** (*with*)

j = ch
- **jos** (*church*)
- **jenis** (*change*)

s = s, sh, ts - **sios** (*church*)
- **sel** (*shell*)

n = n (nasal) - **mane** (*money*)

l = l - **holem** (*to hold*)

r = r (always trill) - **rere** (*ready*)

k = k (soft), g - **kokonas, gogonas** (*coconut*)

h = h, nothing - **hem, em** (*he, she, it*)

ng = ng (nasal) - **rong** (*wrong*)

t = t, d, nd, trilled “r” - **wota, woda, wonda, wora** (*water*)

y = y - **yumi** (*we, us, inclusive*)

sounds of vowels

a – but, cut

e – bet, wet

i – me, see

o - { (closed syllables)
hot, pot
(open syllables)
go

u - { (closed syllables)
put, book
(open syllables)
moon

3. Asking About / Expressing a State of Being – Part 1

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- Roles, nationality, profession, occupation, etc.

	<u>Singular</u>	<u>Dual</u> (two people)	<u>Plural</u> (three or more)
1st	mi <i>I</i>	mifala <i>we</i> (he / she / they and I)	yumi <i>we</i>
		yumitu (you and I)	yumi evriwan (all of us)
2nd	yu <i>you</i>	yufala <i>you</i>	
3rd	hem <i>he / she / it</i>	olgeta <i>they</i>	

-Ni-Vanuatu
(Vanuatu person)
-misinari
(missionary)
-sista
(sister)
-tija
(teacher)
-profet
(prophet)
-brata
(brother)
-aposol
(apostle)
-man America
(American person)
-man franis
(French person)

+ **i**
(predicate marker)

+ **wan**
(a,an)

+ **ol**
all
(plural form)

+ ***yu**
 + ***mi**

Examples:

Q. Yu yu wan misinari?

*You (are) a missionary?
Are you a missionary?*

A. Yes, mi mi wan misinari.

Yes, I (am) a missionary.

A. No, mi mi wan tija blong skul.

No, I (am) a teacher of school.

Questions: The simplest way to ask a questions is to raise your voice at the end of the sentence.

Negative: For now, simply answer with **no** (*no*), then give a positive alternative, as shown in the example at the top.

*When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

- *This thing that is over there is what?* (Samting ia we i stap longwe i wanem?)
- *This person that is over there is who?* (Man ia we i stap longwe i huia?)

-samting (thing-unspecified)

-Baebol (Bible)

-windo (window)

-doa (door)

-jea (chair)

-pen (pencil)

-nektae (a tie)

-sus (shoe)

-Man (person)

-Brata ____ (brother ____)

-Sista ____ (sister ____)

-Jon (John)

-Marian (Mary Ann)

-Josef (Joseph)

-ol misinari (missionaries)

-Buk blong Momon (B of M)

-pen (pen)

-dres (dress)

-soks (sock)

-tija (teacher)

-blakbod (chalkboard)

-pikja (picture)

-buk (book)

	*ia this				
+ longwe over there	+ **i (predicate marker)	+ -blong (belongs to, to [action])	+ -hu / huia (who)		
		-wanem (what)	-mekem wanem (make what)		
		-stap (doing [present tense])			

Examples:

Q. Samting ia i wanem?

What something (is) this / that?

A. Hem i wan pen .

This / that is a pen.

Q. Huia?

Who (is) this?

A. Hem i Elda Jones.

He / she is Elder Jones.

Questions: For now, just raise the voice at the end of the sentence, or use the words “**wanem**” (*what*) or “**Huia** ...” (*who*) as shown in the examples above.

Negative: For now, simply answer with **no** (*no*), then give a positive alternative.

*Unlike English, the word “this” (**ia**) always follows the subject. You may also combine “**ia**” and “**longwe**” to pinpoint an object that is away from you.

**The predicate marker, in many cases, can take on the form of the word “is”.

5. Asking About / Expressing Possession – Part 1

- *What is this thing that is over there? (Wanem samting ia we i stap longwe?)*
- *Who is over there? (Huia i stap longwe?)*

-hem (*it, he/she*)
-kompanion (*companion*)
-sus (*shoe*)
-hed (*head*)
-ae (*eye*)
-traosa (*trousers*) + ****ia** (*this*) + **i** (*predicate marker*) + ***blong** (*belongs to*) +
-dres (*dress*)
-nektae (*neck tie*)
-am (*hand / arm*) *****yu**
-leg (*foot / leg*) *****mi**
-waet sot (*white shirt*)
-man/woman blong (*spouse*)
-famle (*family*)
-pikinini (*child*)
-leta (*letter*)
-haos (*house / home*)
-profet (*prophet*)
-Lod (*Lord*)
-Presiden (*president*)

	<u>Singular</u>	<u>Dual</u> (two people)	<u>Plural</u> (three or more)
1st	mi <i>I</i>	mifala <i>we</i> (he / she / they and I)	yumi <i>we</i>
		yumitu (you and I)	yumi evriwan (all of us)
2nd	yu <i>you</i>	yufala <i>you</i>	
3rd	hem <i>he / she / it</i>	olgeta <i>they</i>	

Examples:

Q. Samting ia i wanem? **A. Hem i pen blong mi.** **Q. Hem i huia?** **A. Hem i companion blong mi.**
This thing is what? It is pen of me. He / she is who? He / she is companion of me.

*To make something a possession simply put “**blong**” in front of the person that the thing belongs to.

The word “ia**” is optional in sentences like this one. The purpose of “**ia**” is to be more specific about the object being spoken about.

Questions: Simply raise the voice at the end of the sentence to form a question.

***When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

6. Asking About / Expressing Possession – Part 2

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- *Do you have ... / Yes, we have.... / No, we don't have....*

	<u>Singular</u>	<u>Dual</u> (two people)	<u>Plural</u> (three or more)
1st	mi <i>I</i>	mifala <i>we</i> (he / she / they and I)	yumi <i>we</i> yumitu yumi evriwan (you and I) (all of us)
2nd	yu <i>you</i>	yufala <i>you</i>	
3rd	hem <i>he / she / it</i>	olgeta <i>they</i>	

i
(predicate marker)
 + ***yu** + **gat** + **wan** +
 ***mi** *have* *a, an*
 ol
 all
 (plural form)

-kompanion (*companion*)
-sus (*shoes*)
-hed (*head*)
-ae (*eye*)
-traosa (*trousers*)
-dres (*dress*)
-nektae (*neck tie*)
-am (*hand / arm*)
-leg (*foot / leg*)
-leta (*letter*)
-Lod (*Lord*)
-man/woman blong (*spouse*)
-famle (*family*)
-pikinini (*children*)
-waet sot (*white shirt*)
-haos (*house / home*)
-profet (*prophet*)
-presiden (*president*)

Examples:

Q. Yu yu gat wan famle?

You have a family?

A. Yes, mi mi gat wan famle.

Yes, we have a family..

Q. Presiden i gat wan leta?

President has a letter?

A. No, hem i no gat wan leta.

No, he doesn't have a letter.

Questions: Raise the voice at the end of the sentence to for a question.

* When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

7. Asking About / Describing Actions and Events – Part 1

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- *Expressing present, past and future actions*

*Bae (future)	+	-kompanion blong mi (comp. of me)	i (predicate marker)	+	*stap (present)	+	-kam (to come)	+	-long Vanuatu (to / in Vanuatu)
		-yu (you)					-go (to go)		-long Franis (to / in France)
		-Jon (John)					-kakae (to dine / eat)		-long Amerika (to / in America)
		-yumitu (you and I)					-tij (to teach)		-long Fiji (to / in Fiji)
		-Presiden (president)					-toktok (to speak)		-long Ingran (to / in England)
		etc. etc.					-save (to know)		-long Niu Yok (to / in New York)
					*bin (past)	+	-ridim (to read)		-leta (the letter)
							-prea (to pray)		-wea (where / to where?)
							-raet (to write)		-buk (the book)
							-givim (to give)		-lesen (the lesson)
							-talem (to tell)		-wanem samting (what thing?)
							-storian (to converse)		

Examples:

Q. Bae yu yu kakae wea? A. Bae mi mi kakae long Vanuatu. Q. Presiden i stap toktok long wea?
You will eat where? I will eat in Vanuatu. The President is speaking where?

*Tenses: “**Bae**” (future tense) is the only tense verb that comes before the subject. “**Stap**” (present tense) and “**Bin**” (past tense) both follow the subject. When using the future tense “**bae**” do not use “**stap**” or “**bin**”.

Questions: Raise the voice at the end of the sentence to form a question.

Negation: For now simply answer “**no**” (*no*), then give a positive alternative. For example, to answer negatively to the questions: “**Yu yu bin go long Vanuatu?**” (*Did you go to Vanuatu?*), have them answer with something like: “**No, mi mi bin go long Sol Lek Siti.**” (*No, I went to Salt Lake City.*)

****** When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

8. Asking About / Expressing a State of Being – Part 2

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- *Expressing present, past and future actions.*

*Bae (future)	+	-yu (you) -presiden (president) -yumitu (you and I) -Jon (John) etc. etc.	+	i (predicate marker) **yu **mi	+	†stap (present) bin (past)	+	-harem (feel) -filim (feel)	+	-folem (obey) -glad (thankful) -sik (sick) -hapi (happy) -sore (sad) -les, taed (bored) -gud (good) -strong (strong) -taed (tired) -wok strong oltaem (diligent) -les (lazy) -naes (pretty) -fraet (afraid) -strong tingting (motivated) -no strong (weak)
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Examples:

Q. Bae Presiden i harem taed? **†A. No, Presiden i harem sik.** **A. Yes, bae Presiden i harem taed.**
Will the President feel tired? No, the President is feeling sick. Yes, the President will feel tired.

***Tenses:** “**Bae**” (future tense) is the only tense verb that comes before the subject. “**Stap**” (present tense) and “**Bin**” (past tense) both follow the subject. When using the future tense “**bae**” do not use “**stap**” or “**bin**”.

****** When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

†The Ni-Vanuatu often leave out the present form “**stap**” when expressing how they presently feel.

Questions: Raise the voice at the end of the sentence to form a question.

Negation: For now simply answer “**no**” (*no*), then give a positive alternative, as in the previous lesson.

9. Asking About / Describing Actions & Events – Part 2

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- Expressing present, past and future actions / state of being.

*Bae + (future)	+ -yu (you)	+ -presiden (president)	i (predicate marker)	+ -yumitu (you and I)	+ *stap (present)	+ *bin (past)	-kam (to come)	+ long + (to, at, in, on)	wea (where)
							-go (to go) -prea (to pray) -kakae (to dine / eat) -storian (to converse)		stoa (store) jos (church) God (God) haos (house)
-Jon (John)	**yu	**mi	+ -lanem (to learn)	+ -raetem (to write)	+ -ridim (to read)	+ -save (to know)	+ -givim (to give)	+ wanem (what)	buk (book)
-hem (he/she) etc. etc.			+ -talem (to tell)	+ -mekem (to do / make)	+ -folem (to obey)	+ -tijim (to teach)		+	lesen (lesson)
									ol skripta (Scriptures)
									leta (letter)
									kakae (food)
									ol rul (the rules)

Examples:

Q. Hem i stap mekem wanem?

He is doing what?

Q. Bae hem i go long wea?

He / she will go to where?

Q. Jon i bin lanem wanem?

Did John learn a lesson?

A. Hem i stap mekem kakae.

He is making food.

A. Bae hem i go long stoa.

He / she will go to the store.

A. Jon i bin lanem wan lesen.

John did learn a lesson.

Questions: When asking a “what” question, place “**wanem**” at the end of the sentence. “**Wanem**” then takes the place of a subject. To answer the question, simply replace “**wanem**” with the object that is appropriate. It remains necessary to raise the voice at the end of the sentence when asking a question.

*In order to take something out of present or past form, put a no in from of the tense word.

** When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word

10. Asking /Answering Questions about Time, Place, Purpose – Part 1

16

- *To, at, etc.*
- Ask and answer the questions below, and others like them, using the prepositions in the center box and the vocabulary items to the far right.

Q. Bae yu yu singsing
Will you sing

Q. Oli bin kam
Did they come

Q. Yu yu stap rid
Are you reading

Q. Bae yu yu slip
Will we sleep

Q. Kompanion blong yu i bin raet
Did your companion write

Q. Yu yu bin putum mane
Did you put the money

Q. Bae oli sidaon
Will they sit

+

-long (to, at)
-long (to the)
-long (to ...nouns / pronouns)
-long / insaed long (in / inside)
*-aotsaed (outside)
-long fored blong (in front of)
*-biaen (behind)
*-antap long (on)
*-andanit (under)
*-klosap (beside)
-long medel blong (among)
-long medel blong (between)
-long ples ia (here)
-longwe (over there)

+

-haos (the house)
-rum (the room)
-Jon (John)
-tebol (table)
-plang (the board)
-presiden (the president)
-doa (the door)
-windo (the window)
-tija (the teacher)
-toelet (the restroom)
-stoa (the store)
-Mari (Mary)
-bank (bank)
-bed (the bed)
-jea (the chair)
-ples blong kakae (the cafeteria)
-ples blong swim (the shower)
-bedrum (the bedroom)
-Tempol (the temple)
-huia (who)

Examples:

A. Oli bin kam long tebol.

They did come to the table

A. Hem i bin sidaon antap long jea.

She did sit on the chair.

A. Bae yumi kakae klosap long haos.

We will eat close to the house.

Questions: Raise the voice at the end of the sentence to form a question.

*When using words that stand alone, you must put “**long**” after the word.

ex: “**Bae yu yu singsing aotsaed long haos.**” (*Will you sing outside of the house.*)

- To know how to ...
- To want or to desire to ...

<u>Singular</u>	<u>Dual</u> (two people)	<u>Plural</u> (three or more)
mi <i>I</i>	mifala <i>we</i> (he / she / they and I)	yumi <i>we</i>
	yumitu (you and I)	yumi evriwan (all of us)
yu <i>you</i>	yufala <i>you</i>	
hem <i>he / she / it</i>	olgeta <i>they</i>	

i (predicate marker)	save hao (know how)	-kakaē (to eat ...)	-kakaē (food)
+ **yu	+ wante (desire / want)	-kukum (to cook)	-wok (work)
+ **mi	+ *blong (to)	-mekem rere (to prepare)	-lanwis (language)
		-wokem (to do “work”)	-Bislama (Bislama)
		+ -toktok (to speak)	+ -gospel (gospel)
		-raetem (to write)	-long God (to God)
		-tijim (to teach)	-bred (bread)
		-prea (to pray)	-long ples ia (at this place / here)
		-talem (to tell, say)	-tru (truth)
		-mekem (to make)	-wanem (what)

Wantem = to want / desire to ...

Q. Yu yu wantem blong go?
Do you want to go?

A. Yes, mi mi wantem blong go.
Yes, I want to go.

A. No, mi mi no wantem blong go.
No, I don't want to go.

save hao blong = to know how to ...

Q. Hem i save hao blong kukum kakaē?
She / he knows how to cook the food?

A. Yes, hem i save hao blong kukum kakaē.
Yes, she / he knows how to cook the food.

A. No, hem i no save hao blong kukum kakaē.
No, she doesn't know how to cook the food.

Questions: Raise the voice at the end of the sentence to ask a question.

*The word “**blong**” can take on the form of the action word “to”. “**Blong**” is a possessive word and also an action word.

** When using “**yu**” or “**mi**”, double the word and leave out the predicate marker. It is also necessary to leave out the predicate marker when using “**yumi**” but not necessary to double the word.

†When using “**mas**”, it is not necessary to use blong.

- *To be able to ...*
- *To plan or intend to ...*

***save = to be able to ...**

Q. Yu yu save rid?

Can you read?

A. Yes, mi mi save rid.

Yes, I can read.

A. No, mi mi no save rid.

No, I can't read.

****plan = to plan / intend to ...**

Q. Yu yu stap plan blong go?

Are you planning to go?

A. Yes, mi mi stap plan blong go.

Yes, I am planning to go.

A. No, mi mi no stap plan blong go.

No, I am not planning to go.

-blong kam (to come)	-haos (home / house)
-storian (to converse)	-nao (now)
-slip (to sleep)	-Inglis (English)
-mekem (to make / build)	-haos (house / building)
-rid (to read)	-Buk blong Momon (B of M)
-pleplei (to play "instr.")	-yukalele (ukulele)
-singsing (to sing)	-singsing (song / hymn)
-lidim (to lead)	-kwaea (choir)
-stat (to begin)	-lesen (lesson)
-finis (to finish)	-kakae (meal)

Questions: Raise the voice when asking questions.

*The word “**save**” has more than one meaning. It is commonly used with the meaning of “know” or “understand”, but “**save**” is also used with the meaning of “can” or “able to”. Both forms of “**save**” are commonly used so it will be important for you to know both forms.

When speaking of an intention, it is important to use the word “blong**” following “**plan**”. **Blong** in this form takes the action form.

Refer to part 1 of this lesson for a detailed sentence pattern.

- *To need to .../ To like to ...*

Mas = to need / be necessary to ...

Q. Yu yu †mas kambak?
You need to come back?

A. Yes, mi mi †mas kambak.
Yes, I need to I come back.

A. No, mi mi *no †mas kambak.
No, I don't need to I come back.

laekem = to like ...

Q. Yu yu laekem blong tijim klas?
You like to teach class?

A. Yes, mi mi laekem blong tijim klas.
Yes, I like to teach class.

A. No, mi mi *no laekem blong tijim klas.
No, I don't like to teach class.

-raetem (to write)
-kakae (to dine / eat)
-storian (to converse / talk with)
-ridim (to read)
-prea (to pray)
-save (to know / know how to)
-givim (to give)
-talem (to tell)
-tijim / lanem (to teach / to learn)
-go (to go)
-kam (to come)
-mekem wok (to do the work)
-kukum (to cook)
-mekem rere (to prepare)
-slip (to sleep)
-mekem / bildim (to make / to build)
-statem (to begin)
-finisim (to finish)
-kambak (to come back / return)
-gobak (to go back / return)

*Questions: Raise the voice when asking questions.

*To change the sentence to a no response, place a “no” in front of “**mas / laekem**.” No is placed in front and used as “don’t” in English.

† When using “**mas**”, it is not necessary to use “**blong**.”

Refer to part 1 of this lesson for a detailed sentence pattern.

Key Question Phrases :**Olsem wanem?** *(Like what? How?)***From wanem?...** *(Because of what? Why?)***Huia?** *(Who?)***Long wanem taem?** *(At what time? When?)***Long wanem ples?** *(At what place, Where?)***Wea?** *(Where?)*

- How ... **Yu yu bin talem pat ia olsem wanem?**
-You did say part this like what (how)?
-(How did you say this part.)
- Why ... **Hem i stap talem i nogud from wanem?**
-He / she did say not good because of what (why)?
-(Why did he / she say it not good?)
- When ... **Bae oli kasem jos long wanem taem?**
-Will they obtain (arrive at) the church at what time?
- What ... **Yu yu bin talem wanem long mifala?**
-You did tell (say) what to us?
-(What did you say to us.)
- Where ... **Yu yu bin go wea blong kakae?**
-You went where to eat?
-(Where did you go to eat?)
- **Who...**

Questions: Raise the voice at the end of the sentence to form a question.Note: It is important to use the tense words when asking a question. The actual question phrase usually comes at the end of the sentence.Activity: Using verbs learned up to this point, ask questions in the present, past, and future, using the five interrogatives shown above, and respond.Practice: Continue the above activity as companions or with your tutor.

- Learn to express “where”.
- The display below will help you keep the patterns in mind. Practice asking and answering as many questions as time will allow using the prepositions on the right to answer the question “_____ is where?”

Q. Buk blong Momon i stap wea?*Book of Mormon of you is where?***A. Hem i stap long basket blong mi.***It is in my basket.***Q. Kompanion blong yu i stap wea?***Your companion is where?***A. Kompanion blong mi i stap long ples ia.***Companion of me is present at this place this.***Q. Bae yumi go long wea?***We will go to where?***A. Bae yumi go long fored blong haos.***We will go in front of the house.***-long** (to, at)**-go long** (go to)**-long / insaed long** (in / inside)**-aotsaed** (outside)**-long fored blong** (in front of)**-biaen** (behind)**-antap long** (on)**-andanit** (under)**-klosap long saed blong** (beside)**-long medel blong** (among)**-long medel blong** (between)**-long ples ia** (at this place (here))**-longwe** (over there)

Questions: In addition to the question “____ **i stap wea?**” (____ is where?), questions such as “**Kompanion blong mi i stap long ples ia?**” (*Companion of me is present here?*) can be asked by placing “**i stap**” immediately after the subject, as shown in the examples above.

It remains important to raise the voice at the end of the sentence to form a question

- Learn the numbers in preparation for learning how to tell time.
- Next, learn how to tell time in Bislama. Create a simple display, showing a clock, and practice until you feel comfortable telling time.
- Once you are comfortable telling time, practice asking and answering questions like:
 “**Yu bin kasem ples ia long wanem taem?** (*You did obtain this place at what time?*),
 and tie it in with the principles just taught in Part 1 of this section.

The numbers are the same as in English.

wan (<i>one</i>)	leven (<i>eleven</i>)	teti (<i>thirty</i>)
tu , tufala (<i>two</i>)	tweluf (<i>twelve</i>)	foti (<i>forty</i>)
tri , trifala (<i>three</i>)	tatin (<i>thirteen</i>)	fefti (<i>fifty</i>)
fo (<i>four</i>)	fotin (<i>fourteen</i>)	sikisti (<i>sixty</i>)
faef (<i>five</i>)	fifitin (<i>fifteen</i>)	seventi (<i>seventy</i>)
sikis (<i>six</i>)	sikistin (<i>sixteen</i>)	eiti (<i>eighty</i>)
seven (<i>seven</i>)	seventin (<i>seventeen</i>)	naenti (<i>ninety</i>)
eit (<i>eight</i>)	aitin (<i>eighteen</i>)	wan hundred (<i>one hundred</i>)
naen (<i>nine</i>)	naentin (<i>nineteen</i>)	
ten (<i>ten</i>)	twenti (<i>twenty</i>)	

Hem + **i** + **klosap** + **haf** (*half*) + **pas** (*past*) + **wan** (*one*)
(it) *(predicate marker)* *(close to)* *(fifteen minute)* *(before)* *(after)* *(two)*
fifitin minit **bifo** **tu**
(fifteen minute) *(before)* *(two)*
afta *(after)* *(two)*
 etc.

Examples:

Q. Hem i wanem taem?

*It is what time?
 (What time is it?)*

Q. Bae yu yu go long wanem taem?

*You will go at what time?
 (What time will you go?)*

A. Hem i klosap fifitin minit bifo tu.

It is close to fifteen minutes before two.

A. Bae mi mi go long haf pas wan.

I will go at half past one.

- Learn the days of the week and the months of the year, in preparation for learning to express the date.
- The display below will help you keep the patterns in mind.

	<u>Weekday</u>	<u>Day of Month</u>	<u>Month</u>	<u>Year</u>	
Hem i <i>(It is)</i>	Mande <i>(Monday)</i>	namba 20 <i>(number 20)</i>	Ogis <i>(August)</i>	1820	
	Tusde <i>(Tuesday)</i>	namba 24 <i>(number 24)</i>	Septemba <i>(Sept)</i>	1957	
	Wenesde <i>(Wednesday)</i>	namba 2 <i>(number 2)</i>	Janewari <i>(Jan)</i>	2001	
	+ Tasde <i>(Thursday)</i>	+ namba 10 <i>(number 10)</i>	+ *blong <i>(of)</i>	+ Febuwari <i>(February)</i>	+ 2002
	Fraede <i>(Friday)</i>	namba 31 <i>(number 31)</i>	Oktoba <i>(October)</i>	1995	
Long <i>(on, at, in)</i>	Sarere <i>(Saturday)</i>	namba 18 <i>(number 18)</i>	Maj <i>(March)</i>	1985	
	Sande <i>(Sunday)</i>	namba 1 <i>(number 1)</i>	Epril <i>(April)</i>	1776	
			<i>Needs all months</i>		

- Once you are comfortable expressing the date, practice asking and answering questions like the ones shown below, and tie it in with the principles taught in Parts 1 and 2 of this section.

Examples:

Q. “Bae yu aot blong go long misen long wanem dei?”

You are going to leave to go to the mission on what day (when)?

A. “Bae mifala i aot long Mande namba 20 *blong Ogis 2002.”

Will we leave on Monday number 20 of August 2002.

***”Blong”** is possessive in this sentence and shows that the number of the month belongs to the month.